THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"If ye love me, keep my commandments."—JOHN XIV: 15.

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CONFERENCES IN GERMANY.

THE following letter from President Jos. W. McMurrin, dated at Constance, Germany, August 10, 1897, gives a further account of the conferences held in the Swiss and German Mission, which Presidents Wells and McMurrin have been recently attending:

In my last letter, which was written in Hamburg, I gave a short account of the doings of President Wells and myself in our visit to this mission, after having commenced to write briefly on our travels and labors I suppose it will be proper for me to carry the report through to the end of our visit, and as our trip is now nearly completed I will resume my narrative.

We had the pleasure of meeting with Brother James E. Talmage in Hamburg, and had an enjoyable time with him during one afternoon and evening. He is en-route to attend a congress of geologists at St. Petersburg, and has been elected as the representative of the Royal Society of Edinburgh, and will occupy this distinguished position among the scientific men of the world who attend this congress.

We left Hamburg for Berlin on the 14th of July, arriving there in the afternoon of the same day. The Berlin Elders were glad to see us and we were equally well pleased to meet them; we had quite an interesting time in visiting places of note in and around the city until the 18th, when conference was held. The Elders had secured a good hall, and had been very active in advertising the meetings by means of posters, hand-bills, and through the press. As a result their hall was filled with Saints and strangers, the latter being greatly in the majority. Presidents Wells and Lontensock occupied the most of the time during the two meetings that were held in discoursing upon the Gospel. Many of the strangers present were greatly interested, and remained after each service for a considerable time asking questions, all of which were answered to their satisfaction. By the request of some of those who attended, the time of the evening

meeting was devoted in part to an explanation of the conditions of the Saints in Utah, and the changed attitude of the Government, and non-Mormons generally towards the Latter-day Saints.

Several reporters were present at each of the meetings and some half dozen papers came out with reports of the first conference of Latter-day Saints held in Berlin. As a rule the articles were quite favorable, and have been copied into other papers in other parts of the empire, and in this way the news has been pretty well spread that Mormon missionaries are at work proselyting in various parts of Germany.

The Berlin Conference is at present in charge of Elder Alonzo E. Hyde, Jun. The other Elders are Carl D. Houtz, William Guild, Oliver Budge, Andy J. Stewart and Elijah A. Larkin. We had a pleasant time in the company of these brethren during our sojourn in the German capital, and we hope to hear of much good being accomplished through their labors.

Meetings were held on the 20th, 22nd and 23rd of July in Leipzig, Chemnitz and Freiberg, at each of which a goodly number of strangers were in attendance. This being especially the case at the last named place, where about one hundred non-members were in the congregation. The good success attending this meeting was a great joy to Elders Brigham Perkins and Reed T. Cannon who are laboring in Freiberg and also to the rest of the brethren who were present.

The success attending these meetings, as well as the labors of the Elders generally is remarkable in view of the fact that they are very much hampered in their operations through not having full religious liberty, and they cannot in some cases spread the news of the Gospel as freely as they would like to do.

Sunday, July 27, conference was held in Dresden, and proved to be more of a success than was anticipated by the brethren who are laboring there, as the hall engaged proved to be entirely too small to accommodate those who sought admission. The speakers during conference were Elder Brigham T. Cannon and Presidents Wells and Loutensock. Liberty is denied our missionaries to a great extent in this city. When application was made for a public conference meeting the privilege was granted of delivering addresses, but they would not allow the usual opening services of singing and prayer, nor a benediction at the close. When greater liberty is given us no doubt a good work will be accomplished among the 350,000 inhabitants of Dresden. At present there is a branch of about fifty members.

Elder H. M. Warner presides over the Dresden Conference, and he has associated with him Elders Brigham T. Cannon, Francis Salzner, Frank W. Freeze, Brigham Perkins, Reed T. Cannon, Geo. F. Hickman, Wm. Bull, Albert S. Erickson, Wallace Cragun, Nephi Y. Taylor and Enoch Naegle. We next proceeded to Sorau, where meeting was held on the evening of the 27th at the home of Brother and Sister Preuss. We found a good, live branch here, which is presided over by Elder Francis Salzner.

Elder David H. Cannon founded the Sorau branch, and laid down his life in the missionary cause. He died some four years ago at the village of Safusdorf, in a house about fifteen minutes walk from where we held

our meeting. His name is held in loving remembrance by all those who knew him. He had a short but very remarkable missionary experience. After his arrival in this mission he spent three months in studying the language, at the end of which time he felt that he was able to commence his labors. He purchased a ticket from Berlin to Sorau and then gave away what money he had, and started out with nothing but the clothing he had on, and on arriving in his field of labor he was an utter stranger and among a people who knew nothing of the Gospel of the Lord Jesus. His faith and courage however were equal to the occasion, and with unfaltering confidence he commenced his work. For four months he continued in faithful and zealous labor, during which time he baptized six souls and made many friends, and then he was stricken down with sickness, and in a few days was called into the great beyond. The spirit that actuated Elder Cannon has remained largely with the Saints of Sorau, and in no place in the European Mission is there a more kindly feeling towards the servants of God than in the branch which owes its existence to his labor.

After leaving Sorau we proceeded to Breslau, a city of some 370,000 inhabitants. Elder Brigham T. Cannon has been laboring here for the past six months, and during that time has raised up a nice little branch of thirteen members, ten of whom he baptized. About forty persons attended the meeting in Breslau, this being the largest number that has come together in one meeting since missionary operations were commenced in this city. Elder Cannon has had a most remarkable experience in acquiring the German language. He stood up and spoke in German in a meeting seventeen days after his arrival in this mission; and he has been preaching in this language ever since. He took three lessons in German from one of his brothers before coming here, and outside of that had never given any attention to the study of the language at all. He attributes his success to the carrying out of his father's counsel, viz: seeking aid from the Lord through faith and prayer, as well as in applying himself to studying the language, and thinking in it all the time.

From Breslau we went to Vienna where we called upon the police authorities and sought the privilege of holding a public meeting. This was denied us, but we were informed that we could do the same as some other religious bodies were doing: that is, invite our friends to a private house where we would be allowed to teach them the doctrines of the Gospel; and as long as our gatherings did not exceed twenty-five or thirty souls it would be considered family worship and would not be interfered with. I suppose in this empire, where everything is controlled by Catholics, to give permission such as this is looked upon as a very liberal act. The last Elders who attempted to preach in Austria were arrested, thrown into prison for a day or two, and when they had a hearing they were banished from the country. It would appear from the treatment given us that there is a more kindly feeling now, and the day may not be far distant when the Gospel will be preached in Austria.

There have been heavy rains throughout the country of late, and as a result the waters of the Danube have been higher than at any previous

time during the present century. Large sections of the country have been inundated through the overflowing of the river, and a great deal of damage has been done. Many farms have been completely covered with water where the harvesting has not been completed, and an immense amount of damage has been done to standing crops. The streets of many towns have been flooded with water, and the inhabitants have had to go from place to place by means of boats. Railroad traffic has been entirely suspended in some directions, and for several days it has been a difficult matter to approach or leave Vienna.

We were forced to take a round about route in going to Munich, and were thirty hours making the journey which under ordinary circumstances we would have made in less than one third of that time. In our journey we passed over a considerable distance where the railroad track was in great danger of being washed away, and was being carefully watched night and day by a large force of men. While upon this part of our journey the train proceeded very slowly and the utmost caution was observed by those in charge.

Munich is a fine, large city of nearly half a million inhabitants. Religious liberty is almost unknown to the Latter-day Saints in this city. The Elders are not allowed to hold any public meetings nor to distribute tracts or do anything else for the spreading of the Gospel in any public way. Several of the Saints, however, do what they can to bring the Elders in contact with people who are honest in heart, and in spite of all obstacles the missionaries are meeting with considerable success, and have baptized some fifteen souls during the present year. Elders Le Roi C. Snow and G. W. Meldrum are laboring in Munich, and notwithstanding the difficulties that beset them on every hand they are feeling very well and are accomplishing a good work.

About eleven years ago an Elder Meyer was laboring in Munich, and during his ministry there one of the residents who was opposed to the Gospel succeeded in leading a policeman to the house where Brother Meyer was holding a meeting, and all present were arrested. The Elder warned the individual against the course he was pursuing, and told him the time would come when he instead of those whom he was persecuting would occupy a prison cell. This prophecy has had a remarkable fulfillment, as the man in question recently died in a convict's cell, after having spent some years in prison.

At another time, about seven years ago, the members of the Munich branch were holding meeting in a forest, having gone there for the liberty which was denied them in the city. While they were thus convened, a very heavy storm arose, rain fell in torrents, but to the astonishment of the Saints, no rain fell where they were assembled, and they were put to no inconvenience by the storm which surrounded them on every side.

There are about 55 members of the Church in the Munich branch at present. An enjoyable meeting was held with the Saints in Munich at a private residence during our visit.

From Munich we proceeded to Stuttgart, where we met Arthur W. Hart, who is the President of Stuttgart Conference, and the following Elders

who are laboring under his direction. Joseph R. Naegle, Isaac R. Barton, R. Eugene Jones, Charles H. Miles, John Heiner, Le Roi C. Snow and George W. Meldrum.

Stuttgart is a city of 160,000 inhabitants and up to the time of holding conference there on August 8, there had never been a public meeting held in the city by the Latter-day Saints. Heretofore the privilege of holding meetings has been denied us by the authorities of Stuttgart, and whatever has been done in this line has been done in secret. President Hart, and his assistants a short time ago, set themselves to work in an effort to obtain freedom in holding meetings. They were assisted in this labor by the U. S. Consul in Stuttgart, who did what he could to obtain greater freedom for the missionaries. The effort made was successful, and the privilege has now been granted to the brethren of meeting together in a public and open manner for the preaching of the Gospel.

Conference in Stuttgart was advertised in a thorough manner by the giving out of 4,000 printed invitations, and by an attractive advertisement which appeared in one of the leading newspapers of the city. A splendid hall was rented,—the best we have occupied in any part of the European Mission—in which these meetings were held, and during the day between two and three hundred strangers attended the services, all of whom appeared to be deeply interested in the discourses that were delivered. To advance at one bound from holding meetings in secret, to holding a conference advertized in this public manner shows in a very convincing manner the greater liberty that is coming to us throughout this mission. We have held 32 meetings during our visit, all of which, with but one exception, have been of a free and public character. A synopsis of our doings has been published in the newspapers in various localities, and in this way we have been widely advertised. The condition prevailing here at present when contrasted with that of a few years ago leads us to the conclusion that God is softening the hearts of the people in a most remarkable manner, and the prophecy on this subject delivered by President Woodruff during the dedicatory services of the Salt Lake Temple is being fulfilled in the sight of all who have eyes to see.

Stuttgart is the last of the Conferences we have to attend in this mission, we will attend branch meetings at Winterthur, Zurich, Bern and Geneva, after which we will proceed to Holland to attend conference in Rotterdam, and from there we will go to attend the Scandinavian conferences.

In our travels we have seen a great many women tending masons. They carry brick, and stone, and mortar to them, just like men. They do not use a hod, but carry the mortar in a little tub on their heads. It was a strange sight to us to see women carrying mortar to the top of a high building. Women also work on the railways as section hands. We saw a company of eleven in one place all using big picks, with a hammer head on one end, with which they were pounding the dirt under the ties. In another place we saw a large company of women working on a gravel train they were loading a train of cars with gravel, and were using long handled shovels with as much ease as men do, many of the women both in

the gravel bank and on the section were barefooted. They seemed to me to be entirely out of place at such work. Women are employed by thousands in the harvest fields, binding and shocking up grain, and many of them also use the cradle and cut grain. When I saw these sights I felt thankful for the condition of women in Utah.

We have been greatly pleased with our visit to this mission and find it in a good, healthy condition. Openings for the preaching of the Gospel are arising on every hand. The Elders are laboring with zeal, but their numbers are too small to take advantage of all the opportunities that are being presented; and President Loutensock would like about fifty more Elders in the mission. This is said to be a day of warning and here in the Swiss and German Mission there are over fifty millions of people who know nothing of the saving ordinances of the Gospel, and among this great host of God's creatures there are but eighty Elders.

Through a typographical error in my last letter I was made to say that there had been 120 baptisms in Switzerland and Germany during the present year. It should have read 180. This is more than were baptized during the whole of last year, and prospects at present make it reasonably sure that before the close of 1897 there will be a large addition to this number.

"HIGHER CRITICS."

We have had occasion in these columns to allude to the miserable attempts which are being made by the "higher critics" to unsettle faith in the divinity of the Bible and to make the world believe that it is not a reliable history. These critics will have much to answer for, because many of them profess to be ministers of religion. Some of them calling themselves "advanced biblical critics," have affirmed that Abraham is a myth, and that chapters in the Book of Genesis which describe his life and journeyings are not reliable. A while ago a "Bible class teacher" in England wrote to a London friend that he was very much confused by the declaration of one of these critics—Professor Cheyne—that Abraham, Isaac and Jacob were "mere mythical personages"—that is they were only imaginary beings and had never had an existence. This professor replied that "it cannot at present be regarded as a safe opinion that the lives of the three reputed ancestors of Israel in the Book of Genesis are what, in other departments of study, would be described as historical." He meant by making this statement to convey the idea that Abraham's history was not "historical" but mythical, merely imaginary, or in other words, no more to be relied upon than a novel.

Now, however, the folly of these criticisms is being made plain by discoveries which are being made from time to time. These discoveries amply prove the truth of the biblical narrative. It is admitted that every year which passes brings out Abraham and the fathers into more definite light as historical personages. Recently an eminent professor—Sayce by name—said that "the age of the patriarchs is after all, one which lies

exposed to the full glare of history," and that it is "the critics and not the writers of the Bible who are ignorant of history."

Every time we read about the statement of these "higher critics" a feeling of thankfulness arises in our heart to the Lord for having revealed the Gospel and given unto us new revelation which so beautifully confirms the truth of older revelations contained in the Bible and in the Book of Mormon. How thankful we ought to be that the Lord has left us without doubt upon these questions which are now agitating Christendom. We have no need to spend our time in reading arguments in favor of Abraham being a real personage or in reading arguments to prove that he never existed, for the Lord has revealed this, and every Latter-day Saint is left without room to doubt.—GEORGE Q. CANNON, *in Juvenile Instructor.*

INDIAN WITNESS OF THE PIONEER ADVENT.

THERE is located in the southwestern part of town a company of Indians among whom is an aged squaw who was in the Salt Lake Valley when the Pioneer company entered it fifty years ago. She was then a young woman, and describes how that, from an Indian tepee several miles south of the city, herself and companions saw the Pioneer train winding down the East Bench, and watched them pitch their encampment on Mill Creek, from which point it was removed farther north to the site of this city. She came closer next day, with several of her tribe, and saw President Young, in the carriage driven by President Woodruff, arrive at the camp; she also witnessed the plowing, irrigating and planting that was going on, and regarded unfavorably the advent of the white people in such numbers. This Indian woman tells how she specially noted President Young, because the whole company looked to him for advice, and recalls how the "big chief" was "heap sick," but was a "brave" man, and stood up for a time after the carriage stopped, when, she asserts, with a graphic illustration of her hands, the great drops of perspiration rolled down his face, in the intense heat of the noonday sun of July 24, 1847. With a sweep of her arm she tells, with terse Indian expressiveness, how there were no trees and no houses here, and even little game for Indians in the valley. This same Indian squaw has related her story many times in the past, and years ago was well known as a frequent caller for biscuit and sugar at the residences in the suburbs. If she could be induced to come, she ought to be given a prominent place in some of the parades. At present she evinces almost an intense interest in what she calls the "Merican heap noise" celebration.—*Deseret News.*

LOVE can be increased by judicious culture, as wild fruits may double their bearing under the hand of a gardener, and love can dwindle and die out by neglect, as choice flower seeds planted in poor soil dwindle and grow single.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, AUGUST 19, 1897.

IS THERE SEX IN HEAVEN?

THE following appeared in the New York *World* of Sunday, July 25th, 1897:

The Rev. Thomas Needham, of New Brunswick, N. J., caused a sensation recently by asserting in a sermon that "there are no female angels in heaven; they are all men, and will be a mighty army." The New Jersey minister may not have measured the force of his remark and the effect it might have, but the report of it was sent broadcast and the world paused to ponder and to smile.

The Sunday *World* has obtained the views of several New York divines on the subject, which are printed below:

Ballington Booth, Commander of the Volunteers of America:

"Any doctrine which teaches that women do not exist in heaven I should take exception to. For example, one of the most beautiful thoughts of my experience is that my own mother is in heaven, and I believe that women play just as responsible and God-honoring a part in the celestial choir as men.

"Because the word 'woman' is not mentioned in connection with angels in Holy Writ it does not necessarily follow that there are no women angels. Wherever the word 'man' is mentioned in the Bible the truth is understood to have equal reference and bearing upon woman."

Rev. John M. Henderson, Pastor of Bethel Methodist Church:

"There is no such thing as sex in the spiritual world either here or hereafter. There is no sex in the soul. Sex is purely physical, the physical controls the mind, and the difference in physical natures alone makes the difference between man and woman. If a woman had the same physical nature as a man she would think the same. There are men who live and act like women, and women with masculine minds, but their souls are neither masculine nor feminine.

"For a preacher to boldly declare that there will be no sex in heaven would doubtless not tend to make him popular, but he is on the right track just the same. To tell those who love each other here as man and wife, especially the ignorant and the newly wedded, that they shall not know each other as such in the hereafter would be a cruel blow, but it is so nevertheless.

"The fact that men and women here below marry and remarry several times is sufficient to show that away down in the soul there is no real belief in the doctrine of family relation and family reunion in heaven.

"Conceptions of heaven are largely what the sympathies of the individual make them. Different races and civilized people of different ages make their own ideas of the future existence, both heaven and hell. The Bible says but little about them. The man of the cosmopolitan type is the fairest illustration of what people and people's views will be like in heaven. There is a reason for all things. There is a reason for sex here on earth, and that reason does not exist in heaven. There there is love which is not dependent on sex—spiritual love or affinity of souls."

Rev. Thomas Douglas, pastor of the West Fifty-first Street Presbyterian Church:

"The question which has been raised as to sex in heaven strikes me as being very foolish. It is purely speculative and has no foundation in Scripture. I believe that in the hereafter we shall know even as we are known, and shall recognize each other, but not as male and female. Here we know each other through physical qualities, through the sound of the voice, for instance, while over there we shall recognize each other through thought. There will be no such thing as females in heaven as such, neither will there be males nor families as such.

"Perfect souls will make up the population of heaven. A mother derives much comfort from believing that she shall be with her babe in the hereafter, but she must not suppose that she will see it there as a babe. The soul of a babe matures after it leaves the body, and the child's mother will know it in the future in its mature nature. We often speak of our babes as infants in heaven erroneously, and artists wrongly depict them as such. They will be mature souls, without sex.

"The Mormons, so far as I know, are the only people who believe in sex in heaven. They hold that there are men and women there just as on earth, and that the men are superior to the women. They do not claim that only Mormons will be there, but do claim that the leaders among the saved will all be Mormons, and that the power of each leader shall be proportionate to his station on earth."

The only sensible view expressed in the foregoing is that of Ballington Booth. The opinions of the other two men are neither in accordance with scripture nor reason. They both positively declare that there is no such thing as sex in heaven without producing the least shadow of proof from any source to support their assertions.

If one should reason from analogy he would naturally arrive at the conclusion that as there is sex here there will be sex in the hereafter. If there is no scripture to warrant a different belief why should it be entertained? There is nothing in the holy scriptures from which the inference can be drawn that mankind, when changed from mortality to immortality, are to have their identity destroyed. The Bible clearly states that man was created in the image of his Maker, and what reason can be offered for believing that he will not remain so? It is revolting to the finer senses of man's nature to think there will be no family ties in heaven, and that everyone's identity will be lost.

The Savior appeared on the earth as a man, (Phil. 2: 8), and when He was resurrected He came forth with identically the same body which He previously had, only it was transformed from mortality to immortality, and He again appeared as a man. By analogy again the only logical conclusion to be drawn is that the resurrection of all mankind will be similar to that of the Savior.

Reverends Henderson and Douglas both speak of sex as being purely physical, and seem to possess the idea that the physical part of man is no more after death. They evidently do not believe in the resurrection of the body; for if they do they must admit that a resurrected being has a physical body. Christ when He appeared to His disciples after His resurrection, told one of them, Thomas, to thrust his hand into the wound in His side, to convince himself that it was indeed Jesus, who had been crucified, that stood in the flesh before him. (John 20: 27). Again it is recorded that Christ said to His disciples, when He appeared to them in

His resurrected body, "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." (Luke 24: 39).

It is true, as the Rev. Douglas states, that the "Mormons" believe there are men and women in heaven just as on earth. Why should they believe differently, unless the word of God declares that such is not the case? They believe, that "the men are superior to the women," only as the scripture states: "The head of the woman is the man." (I Cor. 11: 3).

E. F. P.

A STUDY FOR MISSIONARIES.

THE seven "Lectures on Faith" in the fore part of the Doctrine and Covenants form an excellent study for missionaries, and deserve thoughtful consideration. The lectures are plain and logical, and every assertion made in them is fully sustained by conclusive scriptural proof.

As set forth by the author of the lectures—the Prophet Joseph Smith—the subject of faith is presented in the following manner: "First, faith itself—what it is. Secondly, the object on which it rests. And, thirdly, the effects which flow from it."

Under the first heading, or in the first lecture the meaning of faith is clearly defined, and ample illustrations are given to make it thoroughly understood. Five of the lectures are devoted to the consideration of the second proposition—the object on which faith rests. These in themselves form a very fine treatise on the foundation for faith in God, and are indeed of a faith promoting character. First are presented "the evidences which mankind have had, and the foundation on which these evidences are, or were, based since the creation, to believe in the existence of a God," showing how "the existence of God came into the world, and by what means the first thoughts were suggested to the minds of men that such a Being did actually exist; and that it was by reason of the knowledge of his existence that there was a foundation laid for the exercise of faith in him, as the only Being in whom faith could center for life and salvation."

Next is shown that it is necessary to have correct ideas of the character of God in order to exercise faith in Him unto salvation, and then copious scriptural quotations are given to establish the true character of God. This is followed by remarks descriptive of the Godhead, and upon the necessity of mankind possessing a testimony or knowledge that their course of life is according to the will of God. In the concluding lecture the effects of faith is the subject dwelt upon.

E. F. P.

THE KINGDOM OF GOD.

WE have been asked if there is a difference between the Church of God and the Kingdom of God. The same question has been answered by President George Q. Cannon in the *Juvenile Instructor*, and is given herewith:

"The Kingdom of God is a separate organization from the Church of God. There may be men acting as officers in the Kingdom of God who will not be members of the Church of Jesus Christ of Latter-day Saints. On this point the Prophet Joseph gave particular instructions before his death, and gave an example, which he asked the younger Elders who were present to always remember. It was to the effect that men might be chosen to officiate as members of the Kingdom of God who had no standing in the Church of Jesus Christ of Latter-day Saints. The Kingdom of God when established will not be for the protection of the Church of Jesus Christ of Latter-day Saints alone, but for the protection of all men, whatever their religious views or opinions may be. Under its rule, no one will be permitted to overstep the proper bounds or to interfere with the rights of others."

NEW TRACTS.

"My Reasons for leaving the Church of England and joining the Church of Jesus Christ of Latter-day Saints," the pamphlet announced a few weeks ago as about to be issued, is now ready, and is sold at five shillings per hundred.

Having received so many orders for the "Friendly Discussion" published in last week's issue of the Star we have published it in tract form. All missionaries who desire it can now be supplied. The price is two shillings per hundred.

The steamship *Furnessia* which sailed from Glasgow on August 5, arrived in New York on the 15th, with passengers all well. A small company of Saints and several returning missionaries were on board.

ASSISTING THE MISSIONARIES.

Brother Thomas Dove writes the following from Blob Farm, Ashworth, August 10, 1897:

"I am a humble teacher in the Eastwood Branch, Nottingham Conference. I live three miles or more from where the Saints meet for public worship, at a place called Blob Farm.

"Saturday evening August 7th, I sat in my house feeling very ill. I had been ill four days. I was just going to retire to my bed, when a knock was heard at the door, and in came Brother Stephen Parkin, an Elder from Zion. He said, 'Come, Brother Dove, get ready and go with me to Ilkeston, and help me hold a meeting.'

I informed him of my illness. 'Never mind,' says he, 'come along with me, and you will be all right.'

"I got ready the best way I could. We then knelt in humble prayer; Brother Parkin asked the Lord to restore me to health. We then started off having to walk two miles to the place where Elder Parkin wanted to hold the meeting, which was at Ilkeston Market place. We opened our

meeting by singing; I then offered prayer, and Elder Parkin then preached exceedingly well. While he was speaking I felt my strength return to me. We had about 200 people listening very eagerly, I bore my testimony to them of the restoration of the gospel, and after we dismissed our meeting we proceeded to distribute tracts, and the people were so eager to get them, that they pushed in front of each other. I may state Ilkeston has been a place where in the past there has been great persecution of the Saints. After meeting we walked back home, and I can truthfully say that I never felt better in my life.

"I trust this will help to encourage the local brethren, that they may always assist the Traveling Elders in their meetings and they will be blessed by so doing."

A GRAND CELEBRATION

News of the Pioneer Semi-Centennial Jubilee is at hand, and from all accounts given it was a magnificent affair, and is mentioned as one of the greatest attractions ever seen in America. It is estimated that sixty thousand visitors were in attendance, besides the residents of the city. Concerning the procession of the last day the *Salt Lake Herald* speaks as follows:

Utah has shown her glories to the world. The week of Jubilee is over and the dawn of another 50 years of progress is at hand. The pioneer will soon pass away and in a few years the children of to-day will be ruling the destinies of this state. But no matter what the future may bring forth, no matter what may be the possibilities of further advancement and development, there is no one who witnessed the scenes in this city for the past week who will not carry them in his memory as long as he lives. It was a glorious celebration, one which no other city in the world of four times the population of this ever approached. It was a triumph of energy, enterprise and public spirit.

The whole heart of Utah was thrown into the event and the utmost enthusiasm and patriotism marked every feature of the celebration from the time that the group of pioneers gathered around the Brigham Young monument last Tuesday morning until the last sparkling shower of fire bade a good night to the thousands on Capitol hill last night. The members of the Semi-Centennial commission deserve the praise of their fellow citizens to the fullest extent, and there is no one in the state of Utah who will deny it. The Mardi Gras festival and fiestas of other cities, while they were most interesting events and worthy of the localities which brought them forth, are not to be compared with the splendors of the past five days in this city. Gorgeous floats which were never equalled in number or in effects, thousands of marching children, a band of pioneers who, 50 years ago, first turned their eyes upon this valley in all the beauty of its barrenness; the richest products of the field, the mine and the factory, and, above all, an American manhood and womanhood which are the crowning glories of the state—have all passed in review before the

citizens of this and other states, and triumphant shouts which have arisen from more than 100,000 throats will be heard beyond the Rocky mountains and will reverberate in every part of this country, so that the eyes of the east and the west will be turned upon the youngest state in the Union.

"Pioneer Day" closed the week's festivities, and evey feature of it was carried out successfully.

The great parade in the morning was the principal feature, and notwithstanding the fact that there had been four other parades during the week, the interest in this one never abated. It was thought that for three or four days preceding the streets had been crowded to the greatest extent imaginable, but the multitude of people who swarmed in the city yesterday was almost beyond conception. Everything was most favorable for the closing day. The sun seemed to shine its brightest. A gentle breeze tempered the heat of the summer day. The sea of color along the main streets seemed more beautiful than ever and the fair daughters of Utah who thronged the streets never looked more charming. The people could not wait for the parade to start. The space occupied in forming the divisions would cover a small city itself, and thousands of people crowded the streets used for this purpose and watched the beautiful floats and all the other features of the parade as they were preparing for the march. The monument was the starting point of the parade, and a mass of humanity collected there, the numbers of which were impossible to estimate.

The stream of people extended down Main Street as far as the tribunes. Sidewalks were blocked and an effort was made to keep the people out of the streets by extending ropes along the curbing, but it failed entirely, as the people were there to see the parade and 100 policemen on each block could not have kept them in check. There was no disorder, but the Jubilee infection was upon everyone, and there was an eager desire not to miss a single feature of the procession. Windows and housetops were crowded and the telegraph poles swarmed with small boys. The scene at the tribunes had not been equalled on any other day. Nobody cared whether he was on the sunny side of the street; the only object was to get a seat. The tribunes on both sides of the street running the entire length of the block were packed, and at least 10,000 people viewed the parade from them. The crowd extended down Main Street to Fifth South, and also along Fourth South and State Street clear up to First South, and, in fact, everywhere along the route of the procession. Ample opportunity was given everyone to witness the parade, for the line of march extended four miles, covering 28 blocks. In addition to the localities covered by the other parades, this one made a detour into the residence section, going east on Fifth South Street as far as Fifth East and returning on South Temple.

The order to march was given promptly at 11 o'clock, and the procession commenced its long journey between two human walls and with the air resounding with the music of the bands and the shouts of the multitude. The members of the Jubilee commission were on the reviewing

stand in the tribunes, and back of them were a number of the county queens. The usual police escort with the grand marshal and aides, and the director general and his staff headed the procession, and then came the militia, who made their appearance for the first time during the week. The Fort Douglas band was in the lead, and was followed by Colonel Kent and his staff. Then came the twenty-fourth United States Infantry marching in perfect order and calling forth applause at every step of the way. Troop F of the Ninth cavalry from Fort Duchesne followed, and the next feature was Governor Heber M. Wells and staff, mounted, and led by the Knights of Pythias band.

The governor was received enthusiastically everywhere, and was kept busy responding to salutes from all sides. He was followed by the National Guard of Utah, which made its usual fine appearance and turned out in great numbers.

All the soldiers, both national and state, were loudly cheered at every point where they came into view. The survivors of the Mormon Battalion, the Indians moving and the Nauvoo Legion and band were next in order, and they were also warmly received.

Perhaps the greatest ovation was given the venerable President Woodruff, who appeared in an open carriage.

At the tribunes especially, where so many pioneers and older people were assembled, the spectators rose to their feet and cheered the aged head of the church again and again. Following President Woodruff came several hundred pioneers on foot and the enthusiasm broke out afresh at their appearance. Many of the pioneers dropped out of the parade on their counter-march through the tribunes, as they had then walked over a mile. The huge serpent or dragon of the Great Salt Lake created much amusement. Some relics of early days were the next features, and the crowds cheered them again and again. First were two wagons used by Brigham Young in his journey across the plains.

One was drawn by his grandchildren and the other by oxen. Then came Heber C. Kimball's carriage drawn by oxen and followed by a long line of his descendants. Mrs. Melissa Kimball was present in a carriage. The "old sow" cannon, which was brought across the plains, was in line, with a number of other pioneer features. The old pony express riders called forth great applause by their wild gallop through the streets accompanied by the firing of revolvers.

Then came the greatest attraction of the pioneer parade, and the spectacle was one which was never witnessed in this country before except perhaps on the plains between here and the Missouri River 50 years ago. It was a representation of the original pioneer train that first entered this valley. The conception was most complete in every detail, and the young man and woman of to-day joined in the hearty cheers which were given. It was undoubtedly the most unique feature of the entire Jubilee celebration.

It would be impossible to give any adequate description of it as it was a spectacle necessary to be seen with the eyes to appreciate it. It was a memory of a past age, something to stir the hearts of the old men and

women who could look back to the days when they made the weary journey across the deserts and the mountains in a train, of which this was a counterpart. There were 20 or 30 of the old canvas-covered wagons in line, and as the procession moved by it seemed impossible to imagine that all the surrounding evidence of progress and prosperity which were so abundant everywhere, had their origin in a source similar to the dilapidated old wagons and trappings which were passing in review. Pioneers themselves, some of them women, drove several of the wagons, and a half dozen old and young faces were peeping out of the curtains and all the people with the wagons were dressed appropriately in pioneer garb. Old stovepipes protruded from the roofs or hung to the sides. Old plows, cradles, scythes and all kinds of old farm implements were in evidence, and pens and coops, containing pigs and chickens, were fastened underneath the wagons. One wagon was drawn by a cow and a mule hitched together, and another wagon had lost a wheel and one side of it was held up by a fence rail. The crowds never tired of looking at the train and taking in every detail. It would be difficult to imagine a more complete and successful representation than this was.

The train was the end of the distinctive pioneer feature of the parade. The other two divisions were reproductions of the parades of Wednesday, Thursday and Friday, and all the beautiful features of the pageant of progress, the children's floats, the illuminated parade and the county floats were seen again and appreciated just as much as they were on their first presentation. The floats of the pageant of progress and the illuminated parade were in one division, and those of the children's parade and the county parade were in the other. A large number of private floats also followed the regular procession. The parade was one hour and a half in passing the tribunes, and nearly four hours were consumed between the start of the procession and the time that the last float reached the point where the parade disbanded. It was rather a weary march, particularly for many of the children who were on the floats, but everyone who had anything to do with the parade entered into it with zest and spirit, and a determination to make the affair the splendid success that it proved to be, and something which will always live in the memories of everyone who saw it.

POETRY.

POEM TO PIONEERS.

[Read on the occasion of the unveiling of the statue of President Brigham Young, in Salt Lake City, Utah, July 20, 1897.]

O, pioneers! O remnant of that band,
The first to storm yon mountain ramparts hoary,
We here salute you, and in reverence stand
To read your wondrous story.